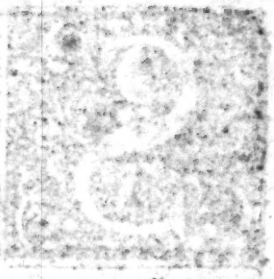
A Preparation into the waie of life, with a direction into the right vse of the Lordes Supper.

Gathered by William Hopkinson, Preacher of the woorde of God.

Imprinted at London by Ihon Kyngston, for Ihon Harrison the yonger, and Thomas Manne.

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¶ To the right Honorable ſir Henry Sidney, Lorde Preſident of her Maieſties Counſell in the Marches of Wales, Knight of the moſte noble order of the Garter, and of her Maieſties moſte honourable priuie Counſell. VV.H. wisheth plentie of thoſe bleſſinges whiche haue promiſes of this life and the life to come.

SEyng that it is the duetie of euery true Chriſtian (right honorable) ſrō the higheſt to the loweſt, accordyng to the meaſure of the grace that he hath receiued of the lorde, to reach out himſelf with continuall attendance to profite euery his fellowe member, eſpecially in the charge ouer whiche the lord hath ſet hym for the tyme, ſo labouryng in hym ſelf to exceede the meaſure of the moſt, who make muche of life, without conſideration wherefore thei liue: I haue helde my ſelf bounden, by all meanes that I might, to endeuour the ſauegarde of thoſe ouer whom the Lorde by your Honour hath ſet me. And ſeeyng that not onely the iudgemēt of reaſon, but

continuall experience doeth teache vs, that to make a ſcholler learned in tonges, the readieſt waie is, to begin with the letters, or well profited in any Science, to ſet firſt a ſure foundation in the principles of theſame, I haue helde it the moſte readie entraunce to make the Lordes truthe familiar to his people, eſpecially them of whom I haue ſpeciall knowledge, and ouer whom peculiar charge, to laye the ground woorke as ſure as I might, namely in leading thē in the light of the Lords worde, to the true ſight of them ſelues in two reſpectes, that is, what they are by nature, and what by grace, whereof if either be wantyng in the knowledge of Chriſtians, the Lorde looſe it (in reſpecte of him) his due glory, and the people their ſaluation. As if the firſt be not knowen, mē receiue the Lords promiſes in ſecuritie, as which number at this day ſeemeth to be greate, and if the ſecond be not had, mens hartes are ſurpriſed in the waie of death. And as he that buildeth without a foundation

laied

laide, shall builde in the ayre, so this stedfie groundworke surely founded, & well beate vpon, shall giue an easie enterance to further buildyng by the worde of doctrine and faith, that the Lords Saincktes by this meanes maie through his grace not onely bee gathered, as the Apostle saith, but that through the worke of the ministery they may be built vp into hym whiche is the head, euen Christ Iesus.

And for this cause I haue, as I might gathered these directions by the Lordes worde, for a perpetuall testimony to remaine with them, a comforte to suche as turne to the Lorde, and for a witnesse to the rest. But especially (next vnto this foundation laid) haue I laboured to leade them into the right vse of the Lords Supper, a speciall confirmation of Gods promises in Christ to our comforte, a matter also miserably neglected and lightly accounted of, to the lamentable ruine and downefall of many thousand soules, for the lordes iudgemẽtes stand inuiolably: whose

wordes doeth testifie that thei are iustly in daũger of his endlesse indignation, who prophane his misteries in vnworthinesse, of what condition or sort soeuer thei bee, for with hym is no respect of persones. In bothe whiche I haue ioyned the desire of mine own discharge, with the peoples saftie, and gathered the somme of bothe into suche a forme, as maie beste agree with their experience: not as refusyng or lightly accountyng of the labours of suche godly brethren, as haue muche profited the lords people in the like waie, but as castyng in two Mites with the poore Widowe to the lords worke, which as it was specially ment for myne own charge, so haue I yelded to the perswasiõ of certain godly frẽdes, to communicate the same with the Churche of God, by sufferyng it to be published in print, bothe for the comforte of the godlie: the lorde blessyng it, and to testifie to the Papistes the Lordes enemies, that though the varietie of speeche be diuers, yet that we hold firmely one and the

ſelf ſame grounde and ſubſtance of truth, and that there is not emongeſt vs at all any oddes or varietie of doctrine, whatſoeuer thei and their like, ſhame not vniuſtly to ſaie againſt vs.

But in this caſe, conſideryng that it muſt vndergoe the vewe aſwell of foes as fauourers, and that as I am aſſured of fauourable acceptation emongſt the godlie, yet as the Sun neuer wãteth light, the fire heate, or the froſtie Winter coldneſſe: So haue there euer been, and will bee plentie of ſuche who inſteede of well deſeruyng, doe pleaſe them ſelues with vniuſt reprochyng of others labours. In this reſpect, as that I might content my ſelf, in accepting gladly any iuſt occaſion, to leaue ſome teſtimonie of a right thankefull harte for your honors fauors, many waies vouchſafed me, whereby I hold my ſelf in the lord continually bound to your honorable hous in all that I maie, and in conſideration whereof, when other meanes bee wantyng whereby to teſtifie the ſame, I ſhall not

ceaſe (I truſt) right humbly to commende your eſtate vnto the lorde, who hath promiſed to heare the iuſt praiers of his ſeruauntes, for the worthineſſe of his Chriſt: So haue I been bolde to preſent the ſame vnto your honor, ſuche as it is, the rather hauyng iuſte cauſe to perſwade my ſelf of your honorable acceptation and protection, of whatſoeuer maie profit the churche of God, I haue alſo together deliuered to the Print, for the care I haue of my brethrens healthe, a moſte notable and Chriſtian comfortable letter, written by that notable member of the Churche of God in his tyme, M. Edward Deryng, to a godlie Chriſtian gentlewoman, by whiche thorowe the Lordes bleſſyng, I muſte needes confeſſe, to haue gained muche cõfort; as alſo myne hartie deſire & hope is that others ſhall. So that while the vncleane & impure Athieſtes, froſen harted Papiſtes temporiſers, carnall Goſpellers, and Infidelles, ſhall ſuppe out the meaſure of Gods iudgementes to the bottome, we, well warranted

ranted in our Christian estate, soundly directed in the right vse of the Lordes mysteries, by the worde preserued in the extremities of sinne, and in all, lightened to the right applicatiō of the grace of Christ shall with inuinsable constācie, run out the course that is set before vs, and pāciently waite for our deliueraunce, euen the commyng of our Lorde Iesus Christ, of whom it is writtē that he shall appere the second tyme without sinne to saluation, to theim that waite for hym. Whiche that we may continually doe, our good God and father graunt vnto vs, by the speciall direction of his holy Spirite of sanctification and grace, and powre plentifully vppon your honour those blessynges, whiche specially concerne the aduauncement of his glorie, your honors safetie bothe in body and conscience, & the peace of his churche, in & for his sonne our Lorde Iesus. Amen.

Your honors moste humbly to
bee alwaies vsed in the Lorde
Christe, Willyam Hopkinson.

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Question.

HOw had you your beeyng at the firste?

Answere.

God created me and all me in Adam, as it is witten: The Loyde God made man of the duste of the groũd, and breathed in his face breath of life, and man was made a liuyng soule.

Question. Wherefoye did God create you?

Answere To seeke his gloyie, as it is witten, Of him, thyough him, and foy him are all thynges, to hym bee gloyie foy euer Amen.

Question. How will God be gloyified?

Answere. Accoyding to his will reuealed in his woyde. Foy it is witten: whatsoeuer I commaunde you, take heede that you doe it, thou shalt put nothyng thereto noy take ought therefrom. *Iosua. 17.*

Deut. 12. 32.

Qestion.

Que. In what estate were you created?

Ans. Holie and excellēt, without sinne, in perfect righteousnesse and holinesse before hym, as appeareth *Gene.* Let vs make man in our Image, according to our likenesse, &c. Gene.1.17.

Question. How became you subiecte to so many infirmities?

Answer. By sinne and disobedience. As it is written: because thou hast obeyed the voice of thy wife, and haste eaten of the Tree whereof I commaunded thee, saying: Thou shalte not eate of it: Cursed is the yearth for thy sake, in sorrowe shalte thou eate of it all the daies of thy life. Gene.3.17.

Question. How became you sinfull?

Answere. Adam transgressed the Lordes precept, in eatyng the forbidden fruite loste his innocencie, and brought sinne vpon hymself, and all his posteritie. As appeareth when he had yelded to disobey the Lorde. The Lorde God called to man, and saied to hym, Where art thou? Who said, I heard thy voice, and was afraied, because I was naked, therfore I hid my self. Also the Lorde God sent hym forthe from the Garden of Eden, to till the yearth frō Gene.3.9.10. Gene.3.23.

whence

whence he was taken, &c.

Questiō. Is this sinne in euery one by Nature?

Answere. Yea, in all Adams posteritie, none excepted: as it is witten, As by one manne synne entred into the worlde, and death by synne, and so death went ouer all men, in as muche as all men haue synned.

Roma. 5. 12.

Questiō. What is the reward of synne?

Answer. Death eternall: as it is witten, Cursed bee he that continueth not in all the wordes of this Lawe, to doe them.

Deut. 27. 26.

Roma. 6. 23. Gal. 3. 10.

Questiō. Shall I escape this death by the workes of the lawe?

Answer. No. For it is wittē, For that that was impossible to the Lawe, in as muche as it was not able because of the fleshe, God sendyng his owne Sonne in the similitude of sinfull fleshe, condemned synne in the fleshe.

Roma. 8. 3.

Question. Sith the lawe doeth not iustifie vs before GOD, what profite hath a Christian by it?

The vse of the Lawe.

Answere. Firste, it is a waie for Gods children to walke in: as it is witten, Let not this boke of the lawe depart out of thy mouthe,

Iosua. 1. 8.

mouthe, but meditate therin daie & night, that thou maiest obserue and do accoyding to all that is witten therein, foy then shalt thou make thy waie prosperous, and then shalt thou haue good successe, &c. *Deu.6.6*

Secondly, it teacheth man not to trust in his owne innocẽcie. Foy it is witten, we haue proued that al bothe Jewes and Gẽtiles are vnder sinne. *10. Psal.14.1.35.4.* Roma.3.9.

Thirdly, it pulleth doune the pride of mãs hart, and humbleth hym before God: as it is wittẽ, We knowe that whatsoeuer the lawe saith, it saith to thẽ whiche are vnder the lawe, that euery mouthe maie be stopped, & all the woylde culpable before God. And by the woykes of ẏ lawe shal no flesthe bee iustified, foy by the lawe commeth the knowledge of sin. Rom.3.19.20.

Fourthly, it is a scholemaister to Christ, foy it is witten, Before faith came we were kept vnder the lawe, & shut vp vnto the faith that should afterwardes bee reuealed, wherefore the lawe was our scholemaister to bryng vs vnto Christ ẏ we might be made righteous by faithe. Gala.3.23.

Question. Why should wee dooe good woykes, sithe thei doe not iustifie vs.

Answer. First, to shew our loue to God The right ende of workes. our Ihon.14.15.

our father, in walkyng as becommeth his chyldren. For the Lorde saieth, If ye loue me kepe my commaundementes. *Leu. 11. 44. 19. 2.* Secondly, to shewe our loue to our selues, makyng our election thereby sure vnto our selues. For it is writte, Blessed be God, euen the Father of our Lorde Jesus Christ, &c He hath chosen vs in him before the foundation of the worlde was laied, that we should be holie, and without blame before hym in loue, *1. Pet. 1. 2. 2. Peter. 1. 10.* Thirdly, to profite our brethren, and glorifie the Lorde. Let your light so shine before menne, that thei seeyng your good woorkes, maie glorifie your Father whiche is in heaueu. *1. Peter. 2. 12.*

Ephes. 1. 3. 4.

Math. 5. 16.

VVhat workes bee good, and the contrary. Roma. 14. 23.

Question. Haw many thinges are principally to be considered in good woorkes?

Answere. Three. Firste, that thei proceade from an harte purified by Faithe. Whatsoeuer is not of Faithe, is Synne. *Math. 7. 17. 18.* Secondly, thei must bee ruled by the woorde of God: for it is witten, We are his workmanship created in Christe Jesus vnto good woorkes, whiche he hath prepared for vs to walke in. Thirdly, the speciall ende for whiche thei are

Ephes. 2. 10.

doen,

doen, must be the glorie of God: For it is
written, Whether you eate or drinke, or 1.Cor.10.31.
whatsoeuer you doe, doe all to the glorie
of God. *Exod.32.32, Roma.9.3.*

Question. What is eternall death?

Answere. The euerlasting curse of
God, whiche containeth all the tormentes
that can bee deuised, bothe of soule and bo-
die: for it is written, Cursed is he that cō- Deut.27.26.
tinueth not in all the woordes of this lawe
to doe them. *Gal.3.10.*

Question. By what meanes shall I es-
cape this death?

Answere. Onely by faithe in Christ: as Roma.3.28.
it is written, Wee conclude that a man is
iustified by faithe, without the woorkes of
the lawe. *Ihon.3.13.36.5.24.6.40.47.11.*
15.20.29.31. Matth.9.2. Luke.7.50.
Actes.10.43.16.3. Roma.1.12. Gala.3.26
Phil.3.9, Col.1.23. Ephe.3.12. Heb.11.6.
1.Peter.1.9. &c.

Question. What is a Christian faithe?

Answere. A full perswasion and assu- VVhat faithe is.
raunce of myne harte, that whatsoeuer
Christe hath woought for mannes saluati-
on, pertaineth not onely to others, but to
me also, and is surely myne: as it is writ-
ten,

Roma.8.38. ten, For I am perſwaded, that neither death nor life, nor Angels, nor principalities, nor powers, nor thynges preſent, nor thynges to come, nor height, nor deapth, nor any other creature, ſhall be able to ſeparate vs from the loue of God, whiche is in Chriſte Jeſus our Lorde. *2. Theſſa. 1. 7. Heb. 11. 1. 1. Ihon. 3. 2.*

Queſtion. Shall all menne be ſaued by Chriſte?

Anſwere. No. None but thei onely that doe in deede beleue in hym. For it is written, He that beleeueth in the Sonne hath life, and he that beleeueth not in the ſonne hath not life. And, he that beleeueth not, is damned alreadye, becauſe he beleeueth not *Ihon. 5. 24. 6. 47.*

To whom the death of Chriſt is profitable.

Queſtion. How doe we attain to faith?

Anſwere. The holie Ghoſt worketh it in our hartes. As Eſaie teſtifieth of the Churche, ſaiyng, thei ſhalbee all taught of the Lorde. *Iere. 31. 33. Rom. 12. 3. 1. Cor. 2. Ephe. 2. 8. 6. 23. Phil. 1. 29. 2. Theſ. 1. 3. 3. 2. Heb. 12. 2. 1. Ihon. 5. 20. Iob. 6. 44. 45.*

Eſay. 54. 13.

Queſtion. By what meanes?

Anſwere. By hearyng the woorde preached: as it is written, Faith is by hearyng

The neceſſitie of the worde preached.

Roma. 10. 17.

and hearyng by the woꝛde of God.

Qu. Maie not this hearyng be as well by readyng, as by the preachyng of the woꝛde?

An. No. Foꝛ it is wꝛitten: How can thei heare without a Preacher, *Gal.3.2.* Roma.10.14.

Qu. Maie euery one preache that liſt?

An. No. Foꝛ it is wꝛitten: How ſhall thei preache, except the Loꝛde ſend them. Roma.10.15.

Qu. What teſtimonie can bee had of any, whether he be ſent of the Loꝛde in this office, foꝛ you knowe it is an eaſie matter to pretende a ſendyng?

An. Beſides an oꝛdinarie calling of the Churche wherein he liueth, he muſt of neceſſitie haue *Urim & Thumin*, knowledge and holineſſe, he muſt be, as it is wꝛitten, wiſe, righteous, holy, temperate, holdyng faſt the faithfull woꝛde accoꝛdyng to doctrine, that he alſo maie bee able to exhoꝛte with wholſome doctrine, and improue them that saie againſt it. *1.Tim.3.2.3.* Tit.1.8.9. *1.Pet.5.3.*

Qu. Doe you holde it conuenient that euery Miniſter of the woꝛde and Sacramentes be a preacher?

An. Yea eſpecially. Foꝛ the Loꝛde is

the fulneſſe of all wiſedome, and ſendeth only ſuch as by his grace haue to diſpatch his meſſage, alſo ye ſending forth his Apoſtles ſaid: Goe preache the Goſpell, &c. And to ſhewe the neceſſitie of preachyng, he ſaith to Peter: Feede, feede, feede. *Acts 20.28. 1. Cor.3.5. 1. Cor.4.1. 2. Cor.3.6. Ephe.3.7. Col.1.23. 1. Tim.4.6. 1. Pet.5.2.*

Qu. Do you think it needefull to haue in euery congregation a Miniſter that is apt to teache?

An. Yea, moſt needefull, for it is written, where there is no preachyng, the people periſhe. Alſo the Apoſtles in the wiſedome of the holy Ghoſt (beyonde whiche we maie not preſume) ordeined ſuche in euery Churche, and Paule appointed Titus to doe the like.

Actes.14.23. Tit.1.5.

Qu. Do you not think it ſufficient that the people doe heare the woorde preached once in a yeare, or in their life. Though thei haue no continual preacher to labour in the woorde amongſt them?

The greate neceſſitie of preaching Miniſters.

An. No, in no caſe. For as the body cā not liue with ſuche nourishment, muche leſſe the ſoule without continuall comfort from the woorde of God our onely ſpiritu-

all

all faode, and there be daicly profitynges in Gods Church whereto the Lordes Mi- Tit.1.5.
nisters must carefully attend. To this ef-
fect speaketh *Paule* to *Titus*, saiyng: For
this cause left I thee at Creta, that thou
shouldest continue to redresse the thinges
that remaine, &c. Also no house is built so
soone as the first stone of the foundation
is laied, and S. *Paule* sheweth the ende
for whiche the Lorde doeth giue his faith-
full seruauntes his Ministers into his
Church, namely, not onely for the gathe-
ryng together and for the work of the Mi-
nisterie, but also for the buildyng vp the Ephe.4.12.14.
Lords Saints, the edification of the bodie 15.
of Christ, that we might be no more chil-
dren caried about with euery wind of doc-
trine, but that wee might growe vp into
hym whiche is the head, that is Christ.

Qu Seeyng you thinke it a matter so greatly needefull that there bee in euery congregation continually a godly Mini-
ster apt to teach, let me (I pray you) heare your iudgemēt by the word of God what is required of the people concernyng thē, and the word which thei bring vnto them, is it in their choice whether thei wil heare

their Preachers, and any white account of them, or no?

An. No. For as no Prince or Maister can beare the reiectyng of his Ambassador or seruaunt sent for the in speciall message, though to his equals: so neither can or will the Lord beare the like at our hands who be his vassals. And to this effect, that his faithfull seruauntes his Ministers might bee comforted against the vnthankfulnesse of the worlde, and to set the people out of doubt how he would haue them taken, he saieth: He that receiueth you receiueth me, and he that receiueth me receiueth hym that sent me. Also he addeth: He that despiseth you despiseth me, and he that despiseth me despiseth him that sent me. And to put vs out of doubt in what sorte he would haue vs to receiue his seruauntes sent to vs for our suche singuler profite, as the saluation of our whole soule and body, he doeth testifie vnto vs in his worde, first that wee must heare and obey them. Secondly, that wee must nourishe them: and thirdly, that we must esteeme of them, and lastly, that we must pray for the. For the first he saieth by the Apostle S. Paule

The peoples duetie to their pastours.

The Lordes ministers must be receiued.

Math. 10. 40.

Luc. 10. 16.

They must be heard & obeied.

Paule. For this cause did I write, that I might knowe the proofe of you, whether you would bee obedient in all thynges. 2. Thes. 3. 4. 14. Heb. 13. 17. For the secõd, it is thus written: Let hym that is taught in the worde, make hym that hath taught hym, partaker of all his goodes. And also we beseeche you brethren, that you knowe them that labour among you, and are ouer you in the Lorde, and admonishe you, that you haue them in singuler loue for their works sake, &c. 1. Tim. 5. 1 & 4. Cor. 9. 7 & 9. For the thirde it is written thus: The Elders that rule well are worthy of double honour, specially thei which labour in the worde and doctrine. 2. Ioh. 8. And for the last it is written thus: Cõtinue in prayer and watche in the same with thankes giuyng, praying also for vs, that God may open vnto vs the doore of vtterance, to speake the misterie of Christe, &c. that I maie vtter it as I ought to speak, &c. And also, Brethren pray for vs, that the word of the Lorde maie haue free passage and bee glorified, &c. *Ephes.* 6. 19.

2. Cor. 2. 9.

They must be nourished, and prouided for.

Gala. 6. 6.

1. Thes. 5. 12. 13

They must be esteemed.

1. Tim. 5. 17.

They must be prayed for of the faithfull.

Col. 4. 3.

2. Thes. 3. 1.

Qu. I praie you, how are they accounted of before the Lord which doe not these

dueties, for I thinke you shall easily finde many which professe the Gospell, and yet doe neuer one of them, but rather the contrarie. So that the very Papistes and Infidels receiue more readily, obey more willingly, prouide for more sufficiētly, esteme more highly, and do all other things more carefully (as our experience doth approue to true) for their Papishe sacrificers, Idolaters, and diuell worshippers, then these doe, the true seruauntes and Ministers of Jesus Christ.

The state of suche as neglect their duetie to the Lordes messengers.

Math. 7. 21.

An. In the Lordes presence they bee founde to deceiue themselues, whose religion is but in vaine wordes, for that the Lorde liueth not in thē, as in deede he doth not where his glory and kingdome is not cared for. Of whom the mouth of the Lord hath spoken, that they shall neuer enter into the kyngdome of heauen, and they deserue to perishe in extreme famine, that either reiect, or so lightly account of the spirituall foode of their soules reached vnto them of the Lorde by the handes of his Churche and Ministers, and their iudgement receyueth not, for the Lorde himself saieth: Whosoeuer shall not receiue you,

nor

nor heare your wordes, when you departe out of that house, or out of that citie, shake of the dust of your feete. Truely I say vnto you, it shall be easier for them of the land of Sodome and Gomorrha in the daie of iudgement, then for that Citie, *Luc.10. 11.14.15.*

Mat.10.14.15.

Question. Many thinke themselues in best case when they haue a Minister that can not labour in preachyng the worde of the Lorde amongest them, what doe you thinke of their estate.

Answer. First their estate is most wretched, for that as blind men without guide, they wander in darknesse, for without the worde there is no light in our waies. Thy worde is a Lanterne to my feete, and a light vnto my pathes, and alls bothe the one and the other be vnder the iudgement of God. If the blinde leade the blind, doe they not bothe fall into the diche?

Men miserably blinde and see it not.

Psal.119.105.

Math.15.14.

Question. Then it semeth that you tye the saluation of the people of necessitie to the preachyng of the Gospell.

The estate of the people that haue an vnpreaching Minister.

Answere. It is most true, for without the preaching of the Gospell, there is no ordinarie meane to attaine to faith, faith com-

Rom.10.14.17. meth by hearyng the wonde of God preached. Without faith we can not attaine to Christ. He that seeth the sonne and beleeueth in him hath euerlasting life &c. Without Christ is no way to pacifie the fathers wrath. This is my beloued sonne in whō I am well pleased, heare hym. And if the fathers wrath bee not pacified there is no hope of life, if his wrath be kindled yea but a little we shall perish in the way. So that I conclude, that without the preachyng of the Gospel it is not possible to be saued.

Ihon.6.40.

Math 3.17.

Psal.2.12.

The necessitie of preachyng the Gospell, whiche men make light of.

Question. Do you include, infants, fooles, & deafe folkes within this necessitie?

Answere. No, nor binde the Lord vnto the meane, but in all thynges confesse him to bee free, but I saie, that for others, the Lorde hath giuen vs no ordinarie meane but the preachyng of his Gospell. Goe preache the Gospell to all creatures, whosoeuer beleeueth and is baptised shalbe saued. &c. *Mar.16.15.*

The wisedome of Gods spirite doeth leade vs in the streight waies of the Lorde.

Math.18.19.

Selfelikyng, ignorance, and reason that is corrupt, blindes many a one.

Question. There be that think, that if a man haue learnyng, especially in the scieces & tongues, he can not be ignorant of the way of life, and so will affirm reason for others, and perswade themselues, the one

saie

faie suche be learned, they must needes knowe the truthe, and the other contemne preaching, as if thei were too wise for it?

The wisedome of carnall men is against God.

Answere. Albeit it pleaseth the Lord to vse a ciuill knowledge wherof you speake for the furtherance of his Gospell, when & where he seeth it conuenient, yet is it no sure consequent that where these thynges be, there also is the sure knowledge of the Lordes truth, for in Ephesus were many excellently learned in ciuill knowledge, and yet wholy ignorant of the way of the Lorde, and S. *Paul* proueth their faithe in Christ, to haue comined onely from the the preaching of the Gospell thyough the power of the spirite of Christe, saiyng. In whom ye also trusted, after that you heard the worde of truthe, euen the Gospell of your saluation.

The Lord when he will doth vse the meane, but he is not bound to it.

As Pithagoras, Parmenides, Zeno, Democritus, and suche like.

Ephe.1.13.

Qu. Then as I take it also, you would that in teaching there should onely be vsed the testimonie of the worde it self. And yet many that goe for wise men, do looke that the Preachers should feed them with prophane stories, & saiyngs of mē. Also some like to spend much tyme in fables, & other needelesse matter: How thinke you of it?

The maner of suche as seeke more to please their eares then to profite their soule.

Aunswere. I graunt you that such thinges may carry a iolly shew to the carnall man, but in all these and a thousande moe of like sort, standeth not the faith of Gods chosen, for it onely resteth in the worde of truthe, whiche S. Paule certifieth in this respect, to be the Gospell, and when these be at the best, yet want they the warrant of the spirite, to testifie for them that they be the worde of truth. Againe, the Lord blesseth his own meane whose Gospell hath a blessing in it selfe, & neuer returneth emptie, whiche all these earthly outshewes want, though in some sort y nuncheing of some haue their vse, namely to confute the that trust in them, as S. Paule doth in the like, also they are cõmaunded to preach the worde, *Mat.28.20. 1.Pet.4.11. 1.the.5.19.*

Esay.55.11.

Acts.17.28.
Tit.5.1.12.
2.Tim.4.2.

Question. I see then that the only way to iustifie vs before God, is thoughe faithe in Jesus Christe, whiche you proue that God worketh in our hartes by the preachyng of his Gospell. But by what meanes I praie you is this iustifying faith cõtinued and increased in vs?

Aunswere. By the selfe same preachyng of the worde. For it is written: As new borne babes,

ues, desire the sincere milk of the word, 1.Pet.2.2.
that you maie growe thereby. 1.Pet.2.
Ephe.5.26. Heb.5.13. Also the holy sa-
cramentes are ordained of the Lord The Lorde by his worde and Sacramentes sheweth his singuler care for the sauegard of his Church.
to this ende, namely to confirme the pro-
mises of his Gospell vnto vs, and to con-
firme our faith in the same. As appeareth, Gala.3.27.
All ye which are baptized into Jesus
Christe, haue put on Christe. Act.2.38.
And, I am the liuing breade which came 1hon.6.51.
downe from heaue, if any man eate of this
breade, he shall liue for euer, &c.

Question. Are there no necessarie helps
vnto these for the increase and confirma-
tion of our faith?

Answere. Yes, and those that can not be
wauryng without greate preiudice to the
Church of God: namely true, earnest and
often prayer, and discipline accordyng to
the worde. As, for the first it is sayd: Aske
and haue, and whatsoeuer you aske of the
father in my name he wil giue it you. And 1.Cor.5.3.4.5.
for the seconde it is written thus, I verely
as absent in body but present in spirite,
haue determined already as though I
were present, y he that hath thus done this
thyng, when you are gathered togethe

and

and my spirite in the name of our Lorde Jesus Christ, that such a one, I say, by the power of our Lorde Jesus Christ, be deliuered to Satan for the destruction of the flesh, that the spirite may be saued in the day of the Lorde Jesus.

Question. What is a Sacrament?

A Sacrament what it is.

Answer. An outward signe ordeined of God for the greater assurance & strength of our faith, being vnto vs sure pledges of those benefites of our saluation which we receiue in Christ to be ours. For it is written, Ye shall circumcize the foreskinne of your flesh, and it shall be a signe of the couenaunt betweene me and you. Exo. 12.3. 4.5.6 Rom. 4.11.

Gen. 17.11.

Question. How many Sacraments be there in the Church of Christ?

An. Two, Baptisme & the Lords Supper, as appeareth: Brethren I would not haue you ignorant, that all your fathers were vnder the cloude, & al passed through the sea, and were all baptised vnto Moses in the cloude, & in the sea, and did all eate of the same spirituall meate, and did all drinke of the same spirituall drinke, for they dranke of the spirituall rock that followed

1. Cor. 10. 1. 2. 3. 4.

owed them, and the rocke was Christ.

Question. Who shall minister the Sacramentes?

Answere. He in whose mouth the Lorde hath put his worde for the people, as it is written, Goe teache all nations, baptising the in the name of the Father, & the Sonne, and the holy Ghost. Christ gaue this commaundement, neither to Widwifes (as they call them) or any other women, or to priuate me, but to those whom he had chosen, his Apostles, and had giuen them warrant, & habilitie to teach, wherby appereth that the word preached and Sacramets must goe together. *Act. 10.47. Act. 16.32.33.*

Math.28.19. The Sacramentes ministred where the worde is preached.

Question. Where must it be ministred?

Answere. Where the word is preached, and because this Sacrament comprehendeth an holy and solemne introduction, or admittance into the Churche of God, and is a testimony of our heauely deliuerance, it is not lawfull to minister it, but in the assembly of the faithfull, as appeareth in that is sated: Goe preache and baptize, &c. and *Mar. 16.15.16.*

Priuate places be not fit for publique actiõs.

Math.28.19.

Question. To the strengthning of our faithe, how many thynges doe we princi-

pally

pally learne by baptisme.

Answere. Especially two. First as wa-
ter washeth away the filthinesse of ỳ fl. sh
so the blood of Christ doth wash away sin
from my soule, as it is written. Ihon. did
Mark.1.4. baptise in the wilderuesse, and preache the
baptisme of amendment of life, for remis-
sion of sinnes. Secondly, I am taught to
rise to newnesse of life. For it is writtē, we
Rom.6.4. are buried then with him by baptisme into
his death, that like as Christ was raised vp
from the dead by the glory of his father, so
we also should walke in newnesse of life.

Question. Wherein is the faith strengt-
thened in the vse of the Lordes Supper?

Answere. First, as by the hand & mouth
my bodie receiueth bread and wine, so by
faith, my soule feedeth of the body & blood
Ihon.6.35. of Christ. Iesus said vnto them, I am that
bread of life, he that commeth to me shall
not hunger, and he that beleeueth in mee
shall neuer thirst. Secondly, all the bene-
fites of Christes passions, and his righte-
ousnesse, are as surely sealed to bee myne,
as I am sure my bodie hath receiued the
bread and Wine, and as if I my self had
wrought them. For it is written: He was

deliue

eliuered to death for our sinnes: and is Roma.4.25.
isen againe for our iustification.

Question. Who shall bee admitted to he Lordes Supper?

Answere. Onely thei that can doe those A Christian choyse, in admitryng to the Lordes Supper.
ynges that are required of them that be partakers thereof.

Question. What must thei doe that be Children, fooles, mad folkes, and the ignorant, must not be admitted, for thei can not doe this.
partakers thereof?

Answere. Examine themselues: as it is ritten: Let a man examine hymself, and o let hym eate, &c.

Question. Must euery one that receiueth the Lords Supper, of necessitie examine hymself?

Answere, he must of necessity, or els he 1. Cor. 11. 28.
shall be guiltie of a most horrible sinne.

Question. Of what sinne shall he bee guiltie?

Answere. Of the death of Christe, and Vnworthie receiuers equall with the murtherers of Christ.
shall be equal with those murtherers that slewe hym: for it is written: Who soeuer shall eate this bread, and drinke the cup of the Lord vnworthily shall be guiltie of the bodie and bloud of the Lorde. 1. Cor. 11. 27.

Qu. What is the reward of that sinne?

An. Gods standyng vengeaunce and

eternall

eternall death, for it is written, he that eateth and drinketh unworthily, eateth and drinketh his owne damnation.

1. Cor. 11.

Qu. Seing the necessitie of this examination is so greate, as may appeare by the iudgementes of God, for the want of it, which yet is greatly to be feared that very fewe doe rightly consider of. How many thynges must thei especially seeke for in themselues that doe communicate?

Ignorant Ministers and careless people shift singe betwixt them.

An. Three. Namely their estate before God: their right knowledge concernyng the Sacrament: and their estate towards their brethren, or before the Churche.

Three thynges to be especially considered in examination.

Question. In seekyng their estate before God, what must thei doe?

An. First seeke their estate by nature accordyng to the law rightly understood, where thei shall finde them selues in the wrath of God, as S. Paule testifieth to ỹ Ephesians, saiyng: Wee were by nature the children of wrath as well as others.

Ephe. 2. 3.

Question. Wherto serueth this, in searchyng their estate before God?

In all our actiõs we must especially care for the glorie of God.

An. First for the glory of God, whiche is not duely considered, where our condẽnation is not knowen. For it is written:

Who

tho careth for the Phisition that is not ke. Secondlie, for their owne greater mfort, for the more thei se their condem= ation by nature, so muche more appereth e loue of God to haue abounded towar= es them in their deliuerance by grace in hrist. As it is writtē, So God loued the orld, þ he gaue his onely begottē sonne.

VVee must not shrinke to loke into our sinnes. seme thei neuer so horrible, sithe the sight of thē serueth to shew vnto vs more plainly, the greatnesse of the loue of God towardes ve, in Christe.

Question. Then as you would haue the hildren of God, to looke diligently into heir naturall condemnation that is by the awe, whiche abiudgeth euery one giltie f eternall death, that continueth not in uche absolute and pure obedience as the awe requireth, so you would not that thei hould staie there?

Answere. No, in no case, for then were here no hope of deliuerance, for vntill we ttaine to him that hath cōquered the law, he lawe still raigneth ouer vs vnto death, s it is written, whatsoeuer the law saith, t saith it to thē that are vnder the law, &c. whiche no Christian is, for Christe is not nder the lawe.

VVe behold our sinnes, but the better to see the grace of Christ.

Question. Wherein standeth the deli= uerance of gods chosen, from his condem= nation, that is by the lawe.

Answere. Not in the workes of the law nor in any child of manne, but onely in the free grace of God through Jesus Christ as it is written. Oh wretched man that I am, who shall deliuer me from this body of death, I thanke GOD through Jesus Christe our Lorde.

Rom.7.24.25.

Question. What is thy meane of ouertaiyng, to this righteousnesse of Christ?

Answere. Faithe in hym: as it is written, This is the will of hym that sent me that whosoeuer seeth the Sonne, and beleeueth in hym, hath euerlastyng life, &c.

Ihon.6.40.

Question. I remember you saied, that this faithe was the peculier worke of the spirite of Christ, and his ordinarie meane to be onely the preachyng of the Gospell but I praie you wherupon must this faithe be staied or grounded? For a house without a foundation, will not long continue.

Answere. Uppon the free promises of Christe.

A conscience feared with the sight of Gods iudgementes for sinne, must not deale with the conditionall promises.

Question. Why saie you, free promises?

Answer. Because in the Gospel are promises, with condition of our doing, or performyng whiche appertaine to the lawe.

Question. What is the triall whether we

e haue this faithe or no? For, as it is ea-
to saie that we haue it, so are there very
be or none that doe not saie so.
Answere. We must by ẏ effectes learne
knowe the cause, whiche worketh them.
his iustifyng faithe is a peculier worke
che spirit of Christ, who lurketh not, but
mueth the hart, as Christ testified to *Ni-*
odemus, saiyng: Except a man be borne
ain, he can not se the kyngdom of God.
e worketh in vs first, an hatred and dete-
tion of synne in all men, but especially
our selues. As it is written: I see an o-
er Lawe in my members, rebellyng a-
inst the lawe of my minde, &c. Second-
it maketh vs to haue our whole delight
d ioye in those thinges, whiche be agre-
le to the will of God, as it is written, be-
g iustified by faith, we haue peace with
od, through Iesus Christ our Lorde, by
hō also we haue accesse into this grace,
herein we stande, and reioyce vnder the
pe of the glorie of God, &c.
Thirdlie, it frameth our liues in obedi-
ce to the worde: as, There is no condem-
ation to them, whiche are in Christ Ie-
s, whiche walke not after the flesh, but

The tree is knowen by his fruites.

Ihon. 3. 3.

He doeth not rightly hate o-thers sinnes, that loues his owne.
Roma. 7. 23.

The lordes waies are greuous to our corrup-tion.
Roma. 5. 3. 4.

Roma. 8. 1.

after the spirite.

Their imaginations are vaine, who holde their hope in huggermugger, & professe it not in the sight of mẽ. Ihon.15.5.

And fourthly, it worketh effectually vs, that we expelle thesame in our liues conuersations: As it is witten. I am t vine, and ye the braunches, he that abide in me, and I in hym, ẏsame bringeth fo muche fruite, &c. *Math.7.18 Iames.2.*

Question. Now, concerning the seco parte of this examination, whiche appe taineth the Supper it self: I praie yo what is the Lordes Supper?

The Lordes Supper, what it is.

Answere. It is a Ceremonie institut by Christ, to confirme and manifestour f cietie, and Communion in his bodie a blood, vntill he come to iudgement, as a peareth. He tooke bread, and when he h giuen thankes, he brake it, and gaue to t saiyng: This is my bodie whiche is giu for you, doe this in remembraunce of m Likewise also he tooke the Cupp, saiyn This Cup is the newe Testament in m blood which is shed for you &c. *Mar.14.*

Math.26.26. 27,28.

And as oft as thou shalt eate this brea and drinke of this Cupp, thou shalt she the Lordes death till he come.

1.Cor.11.26.

Question. How many thynges are t be considered in the Supper?

Answer

Answere. The authour, the matter, and
e ende.

Question. Who is the aucthour of it?

Answere. The Lorde Jesus Christ him
lf, as appeareth *Math. 26. 26. Math. 14*
7. Luke 22. &c.

Questiō. What thynges are we taught
y that knowledge, namely that Christ is
he aucthour of it.

Answere. By the maiestie and wisedom
f the aucthour is signified vnto vs, the ex-
ellencie and necessitie of the thyng.

Question. Where must it be ministred?

Answere. In the assembly of the faithe-
full, where the woorde is preached, for it is
a publike action ordeined for the churche,
as maie appeare. Now in this that I de- 1. Cor. 11. 17.
clare, I praise you not, that you come to- 18. 20.
gether not with profit, but with hurt. Also
whē you come together into one place &c.

Question. How many persones, are to
be considered in this action?

Answere. Twoo. The Pastour, and the
people.

Question. What is to bee considered of
bothe?

Answere. In the Pastour or Minister,

is required, not onely that he bee able, but
that he doe preache the woorde of the Lorde
Matth.26.24. before vnto the people, for Christ first preached to them of his death, and the iudgement of God vpon the wicked, &c. And the Apostles also did the like, as appeareth *Actes 2.42.* and *Actes 20.7.* Also in the people, that thei examine thē selues. For when Christe spake vnto theim of the wicked facte of Iudas, euery one entred into
Matth.26.25. his self, and saied, Maister is it I?

Question. What is needefull for euery one, that is willyng to receiue the Sacrament a right, to consider of?

Answere. Whē in examinyng hymself, he come to consider of the the thing, and so to deale with the woorde of the Lorde, he is especiall to beware of wrong meanyng, and false gloses of the woord, wherein as we shall escape two daungerous extremities about this Sacrament, so are we wel warned by a sorowfull experience of Adā, as maie appeare *Gene. 2.17. Gene. 3.3.4.5.*

VVrong takyng the woorde, is cause of muche mischeef.

Question. Whiche are the twoo extremities, that maie by this heedefull auoydyng of false and wrong meanyng of the woorde be escaped?

Answere,

Answere. Transubstanciation of the Papistes, and suche like: as the vile contempte that Epicures, Atheistes, carnall Gospellers, and many ignorant doe to it.

Question. In many places to this daie (for want of the Lordes good meanes, to make the woorde familiar to them, and to bring the people in obedience, to bee instructed in the waies of the lorde) you shall heare many saie, that thei looke to receiue Christe, by the acte of receiuyng the outward signes: and some be yet so ignorant, that if you aske them, what thei thinke so to receiue, thei will answere, Their maker. I praie you what thinke you of it?

Those that feare the lorde, se the cruthe of this to their greef.

Roma.8.9.

Answere. First, you knowe it is witten, that who so hath not the Spirite of Christe, is none of his. So that, he that bringeth not Christe to the Sacramente, maie rather assure hymself of the Deuill and damnation, then to applie Christe and his merites to hym, by the acte without faithe, as maie well be seen in Judas. &c.

Math.26.47.48

Question. What saie you to the state of suche poore soules, as first be ignorant of all these? Secondly, haue no ordinarie meane of further knowledge: and thirdly,

bee straightly tied vpon muche bodily perill to receiue it by a daie. And what holde you best for them to doe?

Answere. First, if the Lorde haue sette their abode where his countenance, which is cõfortably shewed by the Gospell preached, and Sacramentes rightly ministered, is not to bee seen, wherein alone standeth their knowledge and Faithe, thei are to seeke to the Arke, where it is, euen to *Obed Edoms* house, and to heare what the Lorde saieth to them, all excuses set apart, Seeke ye my face. And concernyng the rest, it is good not to runne into the daunger threatned of the lorde, nor to touch the waie that leadeth to so great perill, before thei shall haue learned the Lordes truthe.

2.Sam.6,11.

Psal,27.8.

Question. Whereas you sated, that this Sacrament must be ministred, where the worde is preached, and shewed cause why. I praie you, what if some one that lieth at the poincte of death, should desire that the Minister should come to deliuer hym this Sacrament, and hath there one or twoo of his neighbours or others, that will receiue it with hym for companie, because there must bee moe then one, yet that the Papistes

ties thinke will serue, doe you not thinke it good that he haue it?

Answere. What I thinke it mattereth not muche, except my thoughtes be staied vpō the woorde of God rightly vnderstood. For all the thoughtes of the harte of man are vaine, and will easily vanishe as the winde, except thei bee strengthned by the Lordes truthe, whiche sithe it alone muste direct vs in all our actions, muche more in theise of so greate importaunce. For it is written, My sonne, if thou wilte receiue my woordes, and hide my commaundementes within thee &c. Then shalt thou vnderstand righteousnesse, iudgement, equitie, and euery good pathe. *1. Cor. 11. 31. Rom. 14. 23.* But as for the matter of your demaunde, it should seem that whosoeuer in suche sorte desireth the Sacrament, doeth neither rightly consider himself, the thing he desireth, nor the ende why it was ordained: and therefore needeth more instructiō and informatiō of the Lorde, then the thing it self. And thus to minister the Sacrament, causeth many tymes the poore sicke partie, to put his hope and cōfidence in the externall facte, and receiuyng of the Sa-

The best thoughtes of the harte of man are vain, if thei want the warrant of gods worde. Prouerb. 2. 1.

Prouerb. 2. 9.

crament, and neuer to thinke hymselfe sufficiently prepared to death, but when he hath receiued the externall signe. Also no parte of the Paschall Lambe was brought to the sicke in the eatyng whereof, and celebratyng of the Passeouer, was onely regarded the Lordes ordinance, wherevnto was nothyng added or left out, and it was not doone of any in priuate, but when the people did it together. As it is written, Al the multitude of the Congregation shall keepe it at euen, &c. *Num. 9. 4. 5.*

Exod. 2. 6.

Question. I praie you what is the cause why you would the Sacramētes not onely to bee ministered, where the woorde is preached, but when the woorde is preached.

Answere. First, that we maie hold proportion with the Lordes people, in celebratyng the Passeouer, who held themselues straightly to all that, whiche they had receiued of the Lorde. Also to glorifie the lorde, in yeeldyng obedience to his woorde, Who saied, goe preache and Baptise, and in the Institution of this Sacrament, himselfe did the like. *Marke 14. 18. Luke. 22. 14. Ihon 13. 21.* Also the Sacraments are to the Churche of Christe, as seales of his promise,

Exod. 12. 6. Num. 9. 5. 4.

Math. 28. 19. Mar. 26. 20.

promise, and what profiteth a seale, without it be annexed to a graunt.

Question. Doe you not thinke it sufficeth in this behalfe, if the woorde bee preached halfe a yere or more, or lesse before, and not at the same tyme, for whereas you spake of the seale, to bee onely in his vse, whē it is ioyned to the promise, you know that men make graūtes, and seale them afterwardes.

Answere. Your reason of the vsages of men, whiche make graūtes, and seale thē afterward, if it proue any thyng, it should seme to proue this, that the promise maie better bee for a tyme without the seale, then the seale without the promise, yet you knowe, that no man will seale a graunt, but at the tyme of sealyng, he will heare the graūt, and the meaning of euery particular made plain, to all that haue interest, or right in that action. Also the Apostles who should bee our beste president in this case, next to the Lorde hymself, held themselues straightly to that, whiche thei had receiued of the Lorde, and haue not sondered those thynges, whiche the Lorde hath ioyned together, as it is writtē. The disciples

ples beeyng gathered together, to breake
Actes.20.7. bread, Paule preached vnto them. &c. Actes.2.41. Actes. 8.12. Actes 9.17.18. Actes.10.34. Actes 16.15.32.33.

Question. What inconuenience suppose you, maie followe of the Sacramentes, ministered without the worde preached?

Answere. Contempt of the worde, and an opinion of the iustifiyng in the acte, whiche is common with Papistes, and vnbeleeuers, and for the moste parte, those that bee ignorannt.

Quæstiō. The Papistes saie, that in the Sacrament of the Lordes Supper, after the woordes (of consecration as thei call them) be spoken, there remaineth no more bread, but the very body of Christe, really and naturally, and thei saie, thei haue the worde to proue it, namely, the woordes of our Sauior Christ to his disciples, saiyng This is my bodie. What thinke you of it?

A perillous proole of wrōg meanyng to the worde.

Answere. The Papistes and vnbeleeuers, in saiyng that these woordes of our Sauiour, are of power to chaunge the nature of the bread, and in the very pronuciation, to make the bodie of Christ, forget thē selues, and in the enterance of their cause

commit

commit a foule ouerſight. For, Chriſte in ſaiyng, This is my bodie, proueth it to be his bodie in ſuche ſort, as he ment it before the wordes bee ſpoken, and ſaieth not, that after the wordes ſpokē, it ſhould be his bodie, whiche thei muſt cōfeſſe, or els thei will be found to miſſe name the thing, and call bread fleſhe, whiche I thinke thei will not laye vnto Chriſtes charge, who ſaied, it is my body, not, it ſhalbe my body, or is made my bodie by the wordes that I ſpeake.

Queſtiō. In deede as you ſaie, the wordes doe plainly import, that it is his bodie before, in ſuche ſort as he ment it (in whoſe mouthe is no gile) This is my bodie. But I praie you, maie this their falſe iuglyng bee made to appeare by the worde, in any ſuche ſort, as their nakednelle maie be ſeen to the ſimple. For, as ſtrumpettes and brothells, oftentymes pretende greate ſhewe of honeſtie, ſo doe the Papiſtes and their freendes, pretende greate matter for the maintenance of this, and ſet a notable face on it, and I perceiue, that ſith thei meane ſtill, to dwell in the dregges of Romiſh Idolatrie, it boeth muche ſtande them vpon to lie apare, for the holdyng vp of this curſed

sed vntruthe. For it is the cheefest prop of all the rest, for awaie with that, and doune goes their priesthood, who, (thei saie) haue greate skill and singular dexteritie, to make the Lordes bodie when thei liste.

Answere. There bee sufficient proofes in the worde (the best witnesse) to all them that haue not hardned their hartes and faces against the truthe, as appeareth that the Papistes haue, for it maie be truely auouched of thē, that is written, The deafe Adder stoppeth her eare, and will not hear the voyce of the Charmer, Charme he neuer so wisely. And albeeit, I haue small hope to profite them to amendement, yet for their sakes, that mate bee snared with their subtilties, and to helpe them to one witnesse more, of the Lordes vndoubted truthe, to their deeper iudgement, I will here set doune a fewe, wherin I trust their falsehoode shall some what bee seen, to all that are not blinde of purpose.

Transubstantiation proueth an impossibilitie.

First, the Transubstantiation, which thei so straine after, teacheth an impossible thyng, namely the breaking of the bodie of Christe, for thei saie it is the very naturall bodie, and the worde adeth breaking

vnto

vnto it. So that if it bee (as thei seeme vntruelie to saie) the verie Naturall bodie of Christe, then is Christes bodie and bones, broken in the celebration of the Supper, so that he is worse vsed emonget his dearest freendes, then he was at the handes of his greatest enemies. For the Scripture witnesseth, that thei brake not a bone of hym. Also this breakyng that the Apostle speaketh of, doeth proue it to bee bread after the wordes spoken: for breakyng hath respecte to a substance, for no accident can be broken: but there we see the accidentes of bread, as thei shewe and taste, and the Apostle saieth breakyng. Therefore it must nedes be the same after, that it was before, namely bread.

Ihon.19.33.36.

Secondly, it ouerthroweth the truth of Christes bodie, for to saie that the bread is become the very naturall bodie of Christ, that was borne of the virgin, is to saie that he is in the flesh in many places at once, & it maintaineth the erroꝛ of *Marcio*, which saied that Christ had but a phantasticall bodie: and also the erroꝛ of *Eutiches*, which confounded the twoo natures of Christe.

Actes.3.

It proueth Christes bodie to be phantastical.

Thirdly, it destroieth our faith, as maie

appeare

appeare by that definition of faithe, giuen by the holy Ghoste. Faithe is the grounde of thynges that are hoped for, and the euidence of thynges which are not seen. But if there be the naturall bodie of Christ, vnder the forme of bread, as they saie, then it can not bee denied, but wee see it, for they saie it is not bread that we see, but the bodie of Christe, therefore this teacheth, that wee can haue no faithe in this action, and if wee doe it not in faithe, all that wee doe therein is sinne: as it is written, Whatsoeuer is not of faithe, is sinne.

Hebre. 11.1. It destroyeth our faithe.

The Papistes vnder a fained shewe of life deliuer death.

Fourthly, it is contrary to the worde of God in other places, and giueth a priuate sence to that place, whiche Sainct Peter saith the worde of God can not beare, for he saieth, that there is no priuate interpretation in the worde. And it is testified in the worde, that the heauens must receiue him, vntill the tyme of the restoring of all thinges. And Christe hymself saieth, If they shall saie vnto you, Loe here is Christe, or there is Christe, beleeue them not.

It is contrary to the worde of God.

Actes. 3.

Fifthly, it discenteth from the Articles of our faithe, whiche saie, He ascended into heauen, and sitteth on the right hande of

It is against the Articles of our faithe.

God

God the father, from whence he shal come to iudge the quicke and the dead.

Sixtly, it destroyeth the institution of the Lords supper, whiche was commaunded to bee continued and used untill the Lorde hymselfe should come. If now therfore, he be really present in the body of his flesh, then must the supper cease. It denieth the continuaunce of the Lordes Supper.

And lastly, it ouerthroweth the truth of Christes wordes, for he bid them doe it in remembrance of him, now a remembrance and the thyng remembred bee not one, so that if Christ be really and corporally present in the Sacrament, the remembrance is ceased, for the thing remembred presenteth it self. It is against the truth of the worde of God. Math. 26, 20.

Also if the wordes and the thyng ment by the wordes bee one, then is the cup and not the wine in the cup the Testament in Christes bloud, for it is written. This cup is the new Testament in my bloud, which is shed for you. *Ihon. 13. 18.* Luc. 22. 20.

Also if the bread be turned into ỹ naturall body of Christ, thē the wicked eate his flesh and drinke his bloud, but the wicked do not eate the flesh of Christ or drinke his bloud, therefore it is not transubstantiate. Thus thei iustifie the wicked, and condemne the innocent.

Questió. Why, the wicked doe eate the flesh of Christ, doe thei not?

Answere. No, for then should thei haue eternall life, as it is witten: Who so eateth my flesh and drinketh my bloud, hath euerlasting life, &c. Ihon. 6. 54.

Also it is head after the wordes bee spoken.

Question. How proue you that?

Answere. The Apostle calleth it head bothe before and after, and therefore not the naturall body of Christ. 1. Cor. 11. 27.

Que. Thei will saie he calleth it head after because it was before, as Simon the Leaper & Naaman were called Leapers when they were clensed, because they had been leprouse: And Moses his rod beyng turned into a serpent was called stil a rod. Exod. 7. 12.

Answere. In these was a plaine shewe to the sences that thei were chaunged, but in this it is not so, but especially the Apostle puts it out of doubt, addyng heaking to it, whiche can not agree with the bodie of Christ.

Also if the head and wine bee transubstantiate, and tourned into the bodie and bloud of Christe, then was it transubstantiate

state at his last Supper, but it was not transubstanciation at his last Supper, therefore there is no suche chaunge of the bread and wine as thei imagine.

Question. Why, was it not transubstantiate at his last Supper?

Answere. No, for then should Christes naturall body whiche sate at the Table, haue been also at one instant in their mouthes, so that it must needes haue followed that he either had twoo bodies, or els that his bodie was phãtasticall, and not a true body, which cã be but in one place at once.

Questió. But thei will saie that a glorified bodie maie be euery where, & therefore bothe at the Table and in their mouthes at one instant.

Answer. Besides that to saie that Christes glorified body maie bee euery where, is to speake an intollerable vntruthe, for the holy Ghost saieth, concernyng his body which he tooke of the Virgin, he ascended into heauen, and sitteth on the right hand of God, & from thence shall he come &c. so, if his bodie was not glorified till he rose again (which I trust thei wil graunt) then was it not glorified at his last Sup-

per, and consequently not at the Table and in their mouthes by their own reason.

Heb. 2.17. Also Christ is testified to be like his brethren in all thynges, whereby wee are put in some experience (in that his bodie was like ours, in all thynges except sinne, and our bodies will not be forced into suche a straight withall their coniuringes, as to be closed in a peece of bread) that Christs bodie is not chaunged in such sorte as thei imagine.

Qu. What saie you to the ministryng of the Lords Supper vnder one kind, and of keeping the Lords cup frō the people?

Once decline from the word, and there is no staie in fallyng.

Answer. Christ did minister it in both, whose institution it is not lawfull for any man to alter.

Question. Some saie, that the Churche vpon good consideration maie alter what thei will, and as thei see cause, in Rites, Ceremonies, and Sacramentes.

Christes church is his spouse, & is obediēt to the worde, but the churche of Rome is a Strūpet, and wil rule the worde.

Answere. The Institution of this Sacrament standeth vpō the order, example, and commaundement of Christ: for first he deuided the bread seuerally from the cup, and the cup seuerally from the bread. Secondly, in this he gaue vs example to doe

the

the same into the end of the world. Thirdly, besides this order taken and example left, he added also an expresse commaundement, saying: Doe this, drinke ye all of this. Against this order, example, and cōmaundement of the Gospell, no Churche nor Counsell of man or Angell hath any power or authoritie to chaunge or alter, Gala.1.8.9.
for it is written: If any bring vnto you any other doctrine besides that whiche you haue receiued, holde hym accursed.

Question. Thei saie further, why maie not the Church as well alter the forme of this Sacrament, as the Apostles did the forme of Baptisme, where S. Peter saith Acts.2.38.
Let euery one bee baptized in the name of Jesus Christ, &c.

Answere. That Scripture, nor any other, proueth that the Apostles vsed this forme of Baptising, I baptise thee in the name of Christ: but thei vsed many tymes this maner of speech, to be baptised in the name of Christ, not as expressyng thereby the formable wordes of baptising, but as meanyng that thei would haue them to become mēbers of Christ, and to be baptized as Christians, entryng into his baptisme,

and not onely into the baptisme of Iohn: and therefore although the Apostles thus spake, yet notwithstanding whē thei baptised any themselues, thei vsed doubtles ỳ forme prescribed of Christ, and none other.

Question. What doe the faithfull receiue in the Lordes Supper then, more then onely bread and wine?

Contemners of the Lordes misteries prophane his truth.

Answere. For our resolution in this, we must haue respect vnto ỳ minde of Christ, which is best knowen by his wordes, who saieth: This is my body. Which words of Christ be most true: and least we should be like vnto strumpets, which onely looke to the giftes, and neuer regarde the minde of the giuer, in a certaine assuraunce of the vndoubted truth of the wordes of the Lord, I conclude, that as to the outward sences it is bread and wine, so to the soule, beyng receiued in faith, it is the body and bloud of Christe. Baptisme is not onely a signe of washyng away of our sinnes, but is, in a spiritual maner, a very washing and clensing from sinne. Ananias saied to Paule, Arise and washe away thy sinnes. So the supper is called a partaking of the Lords bodie, and not a signe of the partaking of

Actes.22.16.

the

the Lordes bodie.

Question. Sithe the body of Christ is in heauen as the worde doth witnesse, and we in the earth as experience doth proue, how can we communicate with his bodie and bloud?

Answer. In deede to our carnall reason it is an absurde thyng, & therefore the Papistes & vnbeleuers measuring the Lords waies by their corruption, on the one side haue blindly imagined their transubstantiation, and the Epicures and such like, in the like measure thinke of the Lordes misteries prophanely, as namely in this, that in the Lords Supper is onely bare bread and wine. Contrary to both which I conclude, that supernaturally and spiritually by faith holdyng fast the truth of the Lordes promise, wee communicate with, and are made partakers of the body and bloud of Christ. And albeit in deede the bodie of Christe is so farre from our eyes and senses, and therefore from the place where we celebrate the Supper concernyng his bodily presence, as heauen is from the earth: in so much as this action is heauenly, and our faithe ascendeth thether, that

Reason is a beast in Gods causes.

it may most effectuall apprehende Christ, in this respect whosoeuer doth not graūt that the flesh of Christ is most effectually present in the Supper, maketh voyde the Supper of the Lorde, for Christe saieth: This is my body whiche is giuen for you: This is my bloud whiche is shed for you. *Mark.14.22.Luke.22.1.Cor.10.* whiche words can not be restrained to the effects.

Math.26.26.

Question. There bee that thinke that whereas Christ then speaketh of his body, he meaneth not his naturall bodie, but his misticall body.

Answere. There can bee nothyng more absurd and foolish then that, for we our selues are the misticall body, whereof Christ is the head, and therefore nothyng can bee spoken more without sence, then that wee should bee commaunded to eate the misticall body of Christe whiche was giuen for vs, that is, that wee should eate our selues giuen for our selues. Also what shall bee said when we come to speake of the bloud, for the Churche is not called the misticall bloud of Christ. That blind imagination, therefore ouerthroweth it self.

Question. Doeth not the eatyng of the

very body and drinkyng of the very bloud of Christ which he you speake of, proue his body to be phantasticall (that is, not a true body in deede, but a body by imagination) because that many doe eate it.

Answere. In eating the body of Christ, we must distinguish betweene the spirituall eating which the Church of God vseth in faith, and the carnall eatyng which thei that holde transubstantiation and consubstantiation doe imagine.

Question. Christ saith. The woords that I speake are spirit and life, the flesh profiteth nothyng, it is ỳ spirit that quickneth. How say you then, that wee must eate the very body of Christ and drinke his bloode?

Answere. The flesh of Christ profiteth not beeyng eaten carnally or with the mouth, which kinde of eatyng the Capernites did, and the Papists doe fancie, who, because thei beholde nothyng in Christe more then in other men, thei were to bee admonished, that the flesh of Christ was, and is to be eaten spiritually by faith, and not to be receiued with the teeth.

And further, the woord, eatyng, is not properly but by translation, and proprie-

VVhat is ment by this worde eate, in the institution and vse of the Lords Supper.

on of speech, applied to the spiritual receiuing, and by a sacramentall kinde of speaking, whereby that which is proper to the signes is trãsferred to the thyng signified. Therfore when we speake of spiritual eatyng, we are to vnderstand that this word eating, signifieth nothing els, but by faith to apprehẽd, or to ioyne it vnto our selues.

There be two euilles about the Sacrament carefully to be auoyded, and we are also taught that wisedome by the holie Ghost. For least we should with the Papistes think Christs body present, in or with the bread really, naturally, carnally to be receiued with our bodily mouthes (where there is no other presence of Christs body then spiritually, and to faith in many places he keepeth stil the name of bread. And least we should make to light of it, accountyng it but a bare signe and no better then common bread. The holy Ghost calleth it Christes body.

Transubstantiation, &c. and contempt.

1. Cor. 10. 1. Cor. 11.

Questio. Then you seeme to desire that the Sacramentes of the Lorde, should be vsed with all due reuerence, doe you not?

Answer. In any wise and such as feare and loue the Lorde, will (I am sure) willingly

singly condiscend thereto. And to that end I wishe that the Sacrament of the Lords Supper should be esteemed and called of Christians after Christes wordes, as diuers of the Fathers esteemed the Sacraments after Christes words, and not after the outward appearaunce, as in the Supper the head Christes bodie, and the wine Christes bloud rather then other waies. Not that I thereby meane any other presence of Christes bodie then a presence of grace, a presence to faithe, a presence spiritually, not carnally, really, & naturally as the papists do meane, for in such sort Christes body is onely in heauen, whether our faith ascendeth, in ỹ vse of the Sacrament and receiueth whole Christ accordyngly.

Que. Yea, but to call the Sacrament on that sorte, is to giue occasion of Idolatrie to the people, which will take the outwarde signes whiche thei see, simply for Christes body, as we haue to muche experience already. Therfore I take it, it were better and lesse daungerous to cal it bread.

An. In deede great Idolatrie is committed in and about this Sacramẽt, therfore men ought to bee as heedefull as thei can

can to auoyde occasioning, or doyng any thing that may cõfirme it. But in as much as the holy Ghost is wiser then men, and did foresee the euils that might be, and yet notwithstanding doth cal it Christs body, I thinke we should doe euill to take vpon vs to reforme his speach. If ministers did their duties in catechising and preaching, then doubtles, to cal the Sacramẽt Christes body, and to esteeme it accordyngly, could not giue occasion to Idolatrie. Therefore, woe to them that preache not.

Math.26.26.

Que. But to call the Sacrament Christes body, & to make none other presence thẽ by grace, or spiritually to faith (which is of things hoped for, and which appeare not to the bodily sences) is to make no presence at all, or to make hym none otherwaies present then he is in his word when it is preached, and therefore what neede we to receiue the Sacrament, seyng that by the doctrine a mã may receiue him daily in the fieldes as well, and as muche, as in the Church in the vse of the sacrament?

Answere. In deede neither the Scripture, nor Christian faith wil giue vs leaue to make or allowe any carnall, naturall,

corporall, or any suche grosse presence of Christes body, for it is in heauen, and as the Scripture doth witnesse, the heauens must haue it till his commyng to iudgement, except we would deny the humanitie of Christ, and the truth of mans nature in hym. The presence therefore whiche we beleeue and confesse, is such a presence as reason knoweth not, and the worlde can not learne, nor any that looketh in this matter with our naturall eyes, or heareth with other eares then with the eares, and seeth with the eyes of faith. Which faith, though it bee of thynges hoped for, and so of thynges absent to the corporall sences, yet this absence is not an absence in deed, but to reason, and the old man, the nature of faith beeyng a possession of thynges hoped for, as appeareth *Heb.11.1.* Therfore to graunt a presence to faithe, is not to make no presence at all, but to suche as knowe no right Christian faithe. Also the same meate is offered in the wordes of the Scripture, which is offered in the Sacrament, so that no lesse is Christes body offered by the Scriptures then by the Sacraments, but hereof may no man gather, that

The worlde knoweth not the Lordes waies.

that therefore it needeth not to receiue the Sacrament, or to affirme that a man may as much by him self, meditating the word in the field, receiue Christs body, as in the church in the right vse of the Sacrament. For Christe ordained nothyng in vaine or superfluously, and he saith: Take and eate this, and he ordaineth nothyng wherof we haue not neede. Againe, though in the fieldes a man may receiue Christes bodie, by faith in the meditation of the word, yet I deny that a man doth ordinarily receiue Christes bodie by the onely meditation of his death or hearyng of his worde, with so much sight, and by such sensible assurance (whereof our infirmitie hath great neede) as by the receiuyng of the sacrament, not that Christ is not so muche present in his word preached, as he is in or with his Sacrament, but because there be moe windowes open for Christ to enter into vs, in the participation of the Sacrament, then by his worde preached or heard. For in the worde Christ entereth into our harts onely by the eares, and though hearyng, but in the Sacrament is sealed the promises of God in the experience of all our senses.

The Lordes waies be righteous.

Roma. 4. 11.

Question.

Question. Then you saie that the Sacrament rightly receiued is Christes body and bloud, doe you not?

Answere. Yea, I say yet further, that it is Christes bodie broken, whiche ioyned with eating doeth set an other difference betweene vs and the Papistes, for that we affirme that it is not the bodie of Christe, before it be eate of the faithfull, for Christ said, take eate, this is my bodie, so that eatyng doeth goe before, whiche if thei had knowne and considered, it would easily haue put an end to all their vile and vaine questions about their hoste (as thei call it) rottyng in the pixe, and of a mouse or such like eating it. Also the breaking of the bodie of Christe and sheddyng of his bloud whiche the Scripture witnesseth, giueth vs to see the present breaking thereof, and the exceedyng horror of Gods iust wrath against our sinnes, whiche could neuer be pacified, or our sinnes doen awaie, but by this meanes, namely, by the breakyng of the bodie and sheddyng of the bloud of our Lorde and alone Sauiour Iesus Christ.

Eatyng goeth before the testimonie that is is his bodie.

The horror of Gods wrath for sinne is muche more then the most can be perswaded of.

Question. What benefites haue we by receiuyng the Communion?

Answere.

Answere. First, by worthy receiuyng this Sacrament, wee abide in Christ, and Christ in vs.

Also wee attaine an heauenly and celestiall life, in assurance to be euer with the Lorde in the lande of the liuyng, for it is written: He that eateth my flesh, and drinketh my bloud hath euerlasting life, and I will raise hym vp at the last daie.

Iohn. 6. 41.

And also we receiuing the Lord Iesus Christe by faithe with all the benefites of his deathe, wee receiue in a certaine assurance, the remission of our sinnes and eternall life.

Question. Is it not sufficient to holde that wee are made partakers of Christes benefites though wee haue in the meane tyme no communion or fellowship with the body of Christ?

Thus be thousandes of the blinde multitude perswaded, whiche dreame to themselues thei shall be well, though thei neuer haue more religion then a horse.

An. That is no lesse absurde, then if I should saie, that one liueth by that meate which he did neuer eate, or recouer health by that medicine which he did neuer taste.

Qu. Now concerning the third matter aboute the Sacrament, in examination which (as you saide) was the end for whiche it was ordeined of the Lorde, and so to be

recei-

receiued of vs, I praie you, wherefore was it ordained, and to what ende shall a Christian receiue it?

Answere. To prouide for his owne glorie, and the profite of his Churche, remedying twoo greate and continuall euilles in vs, namely, forgetfulnesse of Gods benefites, and doubtfulnesse of Gods fauour towardes vs, and also to shewe forthe our profession before the Churche, and in the face of the enemie.

The end is gods glorie, and the profite of his Churche.

First, that we might be holden in continuall mindfulnesse of Gods benefites. The cheefe and principall of all other, is here presented to vs, namely, the death of Christe, the alone, and deare Soonne of God, and to this ende Christe saieth: Doe this in remembrance of me. And to assure vs of the vnfaigned loue of God towardes vs, what can be more effectuall, then to be in the fellowship of his owne Soonne, in whom the loue that he beareth towardes vs, is without ende and measure, for his mercie endureth for euer, and of this loue of God towardes vs, we are assured in the Sacrament: As it is written, The bread whiche wee breake, is it not the Commu-

The lordes Supper doeth put vs in minde of the death of Christ.

1. Cor. 11. 25.

It doeth assure vs of his loue.

nion of the bodie of Christ? Is not the cup of blessing which we blesse, the partaking of the blood of Christ? So as we are set in mindfulnesse of that, whiche wee should neuer forgette, so also are wee put in assurance of that, whereof we maie not doubt.

A doctrine for Papistes, but not for the Lordes people.

Question. The Papists saie, that a man ought not to be sure of his Saluation by Christe, how thinke you of it?

The Papistes god, is his owne belly.

Answer. No maruell though thei teach men to doubt alwaies of their Saluation, the grounde of whose teachyng, is their owne gaine. For, once let the truthe take place, that Christians be by the worde and spirite of Christ, assured of their saluation by hym, then doune goes their Priesthood their Pardons, their Trentalls, their Diriges, their Chauntries, their Sencyng, their singyng, their Masses and Prayers for the deede, with whatsoeuer of like sort, for take awaie the gaine, and all these will quickly lye in the dusse. But we are warranted by the worde of the Lorde, that the Lordes children ought to bee sure of their saluation by Christ. In deede carnall men that measure all by reason, see not how.

Roma. 11. 1.

Esaie. 26.

But the Prophet *Esaie* saieth, With my

bodie

bodye shall thei rise. And Saincte Paule saieth, Thei shall haue reste with vs. Also it is written, His spirite doeth certifie our spirite, that we are the sonnes of GOD. Now if we be sure, that we are Gods sonnes, wee are also sure of Gods grace and fauor, and so consequently of our salvatiō. 2. Thes. 2.

Questiō. Is there no other ende of this Institution.

Answere. Yes. That he whiche worthily receiueth, should be certaine of the Remission of all his sinnes, how many or greate soeuer thei bee, and so labour to aduaunce the praise of God for his mercie: but how greate this kindnesse of the lorde is, thei onely knowe who hath felt the burthen of sinne, whiche of all woes in this life is the greatest, and of all burthens the moste heauie. Againe, no manne can communicate with Christes bodie and blood, but thesame muste communicate with his spirite, for Christes bodie is no dedde carkas. Now, he that communicateth with Christes spirit, is made partaker of Christes righteousnesse, holinesse, innocencie, and immortalitie, and of al the merites of Christ, and his whole glorie. For it is writ-

Thei best know what sinne is, that feele the weight of it.

He that hath not the Spirite of Christ is none of his, he that hath his spirite, hath proofe of his effectes.

ten, The glorie whiche thou gauest me, I haue giuen theim. He is made partaker with the Churche, and all the good that euer it or any mẽber of it, had, hath, or shall haue, for there is in it a Communion, and fellowship of Sainctes whiche we beleue and whiche hath waiting on it alwaies the forgiuesse of sinnes, the rising againe, and eternall life with God.

The third matter in examination.

Question. In examinyng our selues, what els must we looke for?

The state of the faithfull before the Churche.

Answer. Our estate before the church, wherin is required, not onely that we forgiue from our hartes, those that haue offended vs, that we maie haue an experiẽce within our selues of Christes spirite, and so glorifie God in our hartes, by assurance of his mercie in forgiuyng vs, and acceptyng of vs in Christ. As it is witten, Forgiue, and you shalbe forgiuen. *Matth. 6.* But also we must seeke to be reconciled, to them whom we haue offended. As it is witten, If thou offerest thy gift vpon the Alter, and there remembrest, that thy brother hath ought againste thee, leaue there thy gift, and goe and be reconciled first to thy brother, and then come and offer thy

Matth. 5. 23.

gift

gift, and this must not onely be doen of vs before we come to the Sacramēt, but also concernyng praier to the Lorde. For it is written, Whē you praie saie thus: Our father, &c. Forgiue vs our trespasses, as we forgiue them that trespasse against vs.

Question. But were it not better, firste to doe these thynges, that concerne Gods glorie, and then to seeke the reconcilemēt afterwardes, for is not this to preferre to offices of Charitie, before the worshipp of God, and to set the seconde Table, whiche concerneth our brethren, before the firste, whiche concerneth the Lorde hymselfe?

Answere. As the harte of man is prone into the waie of offence, euen from the wombe, and hath not any inclination of it self, into the waie of the Lorde, so thei in vaine pretende to haue receiued eternall blessynges, from him by his spirite, where there is not in some measure, these and the like fruites of the same Spirite. And the Lorde taxeth them as false pretenders to worshippe God, whiche proudly contemne their brethren, whom thei haue offended. And vnder one kinde, he letteth doune the outwarde exercises of the diuine worship,

The naturall man hath an euill harte.

whereby men oftentymes doe more counterfecte godlinesse, then truely testifie it. whiche is the propertie of all Hipocrites. as it is seen in the Pharisie.

Question. The Papistes in steede of all this, saie: goe to the Priest, and tell hym all thy synnes, and then come at Easter and receiue. &c. doe you thinke it well?

Answere. No, nothyng of vs ought to bee accompted well doen, that is not doen to the glory of God.

Question. Thy thei will saie, thei doe it to the glory of GOD, and how can you proue the contrary?

There is no good thyng, without the light of the worde.

Answere. Nothyng can be doen to the glory of God without obedience. There is no obedience without the worde, so that I cõclude, nothyng can be doen to the glorie of God, without the testimonie of ỹ word. But these vile imaginations be not onely without the worde, which were enough to throwe them, with al their good purposes and intentes, doune to the deuill in iudgement, but that thei may hold their interest in a deeper and more horrible vengeance, thei are directly against the manifest testimonies of the worde of the lorde. First thei

will

will haue the people, to confesse their synnes to them. The scripture willeth vs to confesse our sinnes to the loyde onely. *Dauid* saieth, Remember not loyde the sinnes of my youth, &c. And againe, Against thee o loyde, haue I sinned. Also *Luke* teacheth vs by the example of the loste sonne, to cõfesse our sinnes to the Loyde. The Publicane saied, Loyde be mercifull to me a sinner. And where the Priests saie, thei must confesse all: The Prophet *Dauid* saieth. Who can tell how often he offendeth. Also where as thei saie, thei can forgiue synnes, thei shewe their iuste condemnation, namely, that the deuill and sinne raigneth in them. For if thei cã forgiue sinnes, then Christ died in vaine. But let God be euerlastyngly true, and the deuill and all Papistes liers. I, euẽ I am he (saith the loyde) that put awaie thyne iniquities for myne owne sake, and will no more remẽber thy sinnes. *Psal.* 3. 4. Also where as thei alowe the Sacrauẽt to the people onely at Easter, thei do in that as in the rest, for as thei rob the loyde of his honour, and put an holinesse in the tyme, so all the other tymes of the yere, wherein the loyde saieth to the whole

Psal. 25. 7.
Psal. 51. 3. 4.
Luke. 15. 1.
Luke. 18. 18.
Psal. 19. 12.
Soner saied then proued.
Esaie. 43. 25.

whole Churche (in respect of the Supper beyng a publike action) Take ye eate ye: the Papistes saie, let the Priest eate alone, and lette all the people gase and looke on. But be the Lordes truthe neuer so plaine against this kinde of superstitious receiuyng the lordes Sacramentes, yet suche force hath these deuises of the Deuill, to hold the vngodly in condēnation, that you shall se many in many places, and thei not the leaste, euen at this daie, who at Easter will come very deuoutely, and all the yere after neuer a whit, in whō the foule stench of the deuils excrementes, in these and the like practises of Poperie, hath so forestalled their sences, that there is no place in them, for the sweete sauour of the worde of life, whose condemnation sleepeth not. And for so muche as these & their Popishe teachers, hold vp an other doctrine the Christ hath taught vs, wee are warranted by the Apostle, to hold them accursed.

The Popes frendes whiche professe to serue the lorde by seasons come once a yere to the Sacrament, more for feare of the Lawe, then for loue to the lord.

Question. What saie you to the place of Saincte *Iames*, which thei alledge for eare Confession, where he saieth, confesse your sinnes one to an other?

Iames. 5. 16.

Answere. S. *Iames* in the wisedome of

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the holy ghost, prouideth for the comfort of Gods chosen, in distresse of spirite through the conscience of sinne, in whiche case he aduiseth the lordes people to impart their suche greef, with some suche of their brethren, as in the wisedome of Gods spirite, accordyng to the felowship of his, he maie iustly hope bothe for suche counsell, in the warrantise of the woorde, as his soule needeth, and also maie be strengthened by his feruent praiers to the lorde, and so the wordes followyng proue, for he saieth confesse your sinnes one to an other, and praie one for an other, that ye maie be healed, &c. Also, if this gaue any strength to eare Confession, then must the Priest confesse hym to me, whiche thei will not graūt, therfore thei doe but iuggle with the lordes truth.

Question. Then you will take nothing from any mannes warraunte, namely the Papistes, without proofe of the woorde of God, rightly vnderstoode.

No warrant is safe but the Lordes.

Answere. No, for leauyng thē, and their freendes, with their vnwritten veraties. *Thom. 4. 25. 5. 39. 16. 13.* Their chopping & chāgyng of the worde, *Deut. 5. 2. 12. 32.* Their holding them insufficient to decide

cõtrouersies, *Psal.19.7. Luk.16.20.* Their foye kepyng them frõ the people. *Psal.95.10. Ihon 17.3.* Their imagination of the Scriptures darknesse. *Psal.19.7.* Their vaine boastyng of the churches authoritie against the woyde of God. *Iere.7.8. i.Tim.3.15.* Their false opinion of woykes. *Iob 9.3. Rom.3.10.* Their presumpteous opiniõ of the Popes supremacie. *Math.1.28.19. Ihõ 20.23. Lu.22.26. i.Pet.5.1.2.3.* Their eare Confessiõ. *Psal.25.7.* Their Purgatorie, *Mat.25.26. Psal.51.3.4.* Their praiyng for the dead, their Masses, and Trentals, and Diriges. *ij.Sam.12.21. Luke 19.26.* Their praiyng to sainctes, *Iere.17.5. Roma.10.14.* Their old customes and followyng of foyefathers. *Math.15.3.13.12.30.* Their Latine seruice. *Matth.7.6.7.8.* Their Images. *Exod.20.4.* Their Transubstanciatiõ. *Marke 16.19. Luke 24.16. Actes.1.9.10.11.* Their vnpreachyng priesthood. *i.Tim.3.2. Act.20.28. i.Pet.4.1.* The diuersities of meates for conscience sake, and a thousande mo abhominations: *Math.6.11. Roma.14.14. ij.Tim.4.3.4.* We rest our selues wholie and safely in the alone woyde of God, as vpon a most

Some of the dregges of the Popes Churche.

trustie

truistie witnesse of all truthe, that faileth not: For it is written, Heauen and yearth shall perishe, but not one iote of the woorde of the Lorde shall faile. Math.24.35.

Quest. I would be moste glad to participate with the Churche of God, in the vse of this Sacrament, so oft as they come together to that ende: but I see it is a thyng moste worthy suche reuerent consideracion as it is commaūded vnto vs in the woord, & I se the horror of my sinnes so greate, and fele in my self so little repentance & faith, that I feare I am vnworthy to receiue it. The best consciences are soneste feared with sin.

Answere. In deede to the worthy receiuyng of the lordes supper, suche examinacion of euery one in his owne cōscience as the Apostle requireth, is very needefull. But as for sinne, which is in euery one by nature, whiche also of it self is deadly, euen from the greatest to the least, we are to discerne our estate in that case not by ỹ sinne but by the partie, as wee are taught in the Romaines: where he willeth that sinne doe not raigne in vs, whiche it doeth in euery child of man, till the spirite of Christe bee giuē vnto vs, by the preachyng of the Gospell. As it is written, A strong man armed

keepyng

keppyng the house, all that he possesseth be in peace, till a stronger then he come, &c. Then our sinnes be deadly, whē thei haue the raigne and dominion in vs. And sinne raigneth when we giue ouer to sinne, whē we striue not against it, but alowe of it and consent vnto it. If you yeelde your selues to obeye, his seruauntes you are to whom you obey, whither it be of sinne vnto death or of obedience vnto righteousnesse. And this power of sinne thus raignyng, doeth testifie that the grace of Gods Spirite is wanting. But if we striue against our sin, if our eye be single, that is, our mynde vpright, striuyng into the waie of the Lorde, without hypocrisie or dissimulatiō, though sinne bee in vs, yet our sinnes are not of force, to separate vs from God, nor are any suche thynges, as shall euer condemne vs, but for Christes sake (whose peculiar spirite hath wrought in vs this mislikyng of sinne, as ignorance, want of feelyng of the lords kindnes, and whatsoeuer of like sort, with a longyng after the waies of the lorde) thei are forgiuen vs, and shall neuer be laied to our charge, because we beleeue in Christ. For the distance betweene hea-

Who sinne deadly.

When sinne hath the maistrie, it slaeth the manne.

uen

uen and yearth is not so greate, as is the difference betweene sinne, beeyng in vs, and sinne raignyng in vs, as maie appeare in that it is saied, Gal.5. 17. If therefore your sinnes doe displease you, if you purpose to bee an enemie to sinne, in your self and others, if you purpose to walke all your life, in the true feare of God, and in the light of his woorde, if you beleue in Christe Jesus for pardon of your sinnes, and staie your self vpon his promises: I testifie vnto you, that you shall be a moste welcome guest to this Table of the Lorde. Christe hath already sealed in you, that you are deare in his sight, he hath giuen you of his spirite, and you shall haue fellowship with hym, and with the father by hym, and with the whole Churche of God. Christe will dwell in you, and you shall dwell in hym for euer, therefore measure not the lordes mercies by reason, whiche is corrupted, but let faithe holde faste his promises, and be ioyfull in the Lorde, and frō the ground of a pure harte, giue all praise to hym, to whom all praise is due for euermore.

Roma.7.10.

These fruites of Christes spirite, assureth vs of the grace of Christe.

Thei that are least in their owne sight, are most deare with the Lorde.

Question. How many sortes be there of thē, whiche receiue not the Sacrament?

Not the deede, but the maner of doyng is all.

Answere.

Answere. There be twoo sortes, namely, those that will not, and those that cãnot

Question. What is the estate of bothe?

Answere. The estate of the one, namely, those that can not, is not daungerous, for the necessitie of the Sacramentes, exceedeth not so farre, as to exclude theim from eternall life, whiche can not enioye the vse thereof, and those that haue faithe (whiche giueth thẽ title and right to eternall life, and power to discerne rightly of the Sacramentes) though thei haue not the meanes to be partakers of the Sacramentes, shall not be depriued, nor excluded from saluation. Also as this estate is not daungerous, so the cõdition of suche as will not, namely, of those whiche contemne the Lordes mysteries, is damnable. For it is vndoubtedly an act of infidelitie, and worthy of damnation, for this and all wickednesse, proceadeth from vnbeleef. For it is written, Take hede brethren, that there be not in any of you an euill hart and vnfaithful, to depart awaie frõ the liuing God &c From whiche estate of menne, the Lorde keepe all that be his for euer. Amen.

Their estates is not daungerous whiche would and can not.

Their estate is damnable that can & will not.

Hebr. 3. 12.

FINIS.

¶ A moste godlie and comfortable letter, written by maister Edward Deering, to a christian gentlewoman, beeyng in heauinesse of spirit, verie nedefull and (by the grace of Christ) helpefull, to suche as bee in any measure in the like heauinesse.

IT is true (good Maistres H.) whiche the Spirit hath spoken, and wee feele it by experience, that by many tribulations we must enter into the Kyngdome of heauen. This is a common decre, which God hath sanctified to bee a lot for all his children. So the author and finisher of our faith, Jesus Christ hym self was made perfect. Into his similitude wee are also predestinate, that wee should first die with hym, and then be partakers of his glorie. Lett vs not therefore refuse that condition of life, in whiche we haue the fellowship of all the Saincttes of God. But rather confesse with the holie Apostle, that blessed is the man, who endureth temptation. But because all afflictions are bitter for the present tyme, and when the mynde is shaken with sorrowe,

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it is then moste easily caste doune of the e-
nemie, let vs learne wisely what our trou-
bles are, and be prepared of remedie in the
daie of triall. All our afflictions are either
accoyding to the flesh, in hunger, cold, na-
kednesse, shame, contempte, slander, &c. or
accoyding to the spirite, in lamentations,
and mournynges, whiche the woylde kno-
weth not. The first euils are easily boyne,
for thei are all but vanitie, and in vanitie
thei shall die, if we see no fauor in the sight
of the Sonne, that shine not here accepta-
ble vnto vs: when we haue paied the debte
wee owe vnto Death, the Loyde then will
deliuer vs from all the injuries of menne.
But in this behalfe lette me confirme my
self. God hath sette you free from suche af-
flictions, your goodes are vnto you in a li-
berall portion, your life made happie with
a louyng housbande, your callyng accep-
table, vnder a gracious and good Maie-
stresse. In whose sight you haue found fa-
uour: In this estate you shall fele no trou-
ble, therefore I let it passe. The other af-
fliction, whiche is of the spirit, and whiche
can not be resisted with any yearthly blef-
syng: looke for it assuredly, for it wil come

vnto

vnto you that you may suffer with Christe and reigne with him in glory. These troubles thei come many waies, euen accordingly as GOD doeth leade vs into life. First wee are commaunded to learne and know the word of God, against this looke for many tentations, the enemy will trye whiche waie to plucke that out of our hartes, out of the worde we must learne a precious faith, and holde that vnmouable before GOD: against this, what tentations are betweene heauen and earth, you shall feele your portion, if any thyng possible can discourage you, with faithe you must ioyne a liuely hope, whiche is a longyng apprehension of Gods glory, in this also Satan will pretermit nothyng to quench your affection, that it may bee dead, and to darken your mynde that you maie see nothyng, without these you can not possibly liue, and vnto these you can not possibly come, but first you shall feele what is the strength of sinne. And yet notwithstāding faint not, the Lion hath ouer come whiche is of the Tribe of Juda. The force of the Serpent shall bruse our heele, but it shall not take awaie from vs the head peece of

ſaluation: Learne therefore, firſt the woꝛd of God, this is the ſeede of regeneratiõ by whiche we are newe creatures, this is the bꝛead of ſpirituall nouriſhment, by which we are growne vp into eternall life: This is the weapon of our warfare, by whiche wee may wounde and dꝛiue away our enemies. This is the ſcepter of our gloꝛious kyngdome, by whiche we doe knowe that God doeth reigne in vs. Take this vnto you, the ſhield of your defence, the ſtrẽgth of your age, the wiſedom of your hart, and the ſafetie of your life, commended vnto you in the woꝛde of Chriſte. Searche the Scriptures, and ſeale it in your hart, with a good perſwaſion that it is the woꝛde of God and of life, and he hath grauen in it an expreſſe image of eternall truth: Let it dwell plentifully within you, and your hart is armed with a moſt ſtrong defence, all enemies ſhall fal before it, the wiſedom of the wiſe ſhall be bꝛought to nought, and the counſaile of the pꝛudent ſhall be made fooliſhneſſe, the waies of the aduerſaries ſhall bee ſcattered, and the ſcoꝛners ſeate ſhall bee thꝛowne doune, ſo true it is that the Loꝛde hath ſpoken: Bleſſed is the man

whoſe

whose delight is in the lawe of the Lorde, and whose meditation is in it day & night. Let vs then bring doune the hawtinesse of our minds and receiue with meekenesse the word grafted in vs which can saue our soules. To this desire of vnderstandyng when God hath brought vs, thē let vs pray to be deliuered from tentation, & take heed we be not spoyled of so greate a treasure, we haue three especial enemies in this behalfe, of which S. Paule biddeth vs al beware, the one is Philosophy, that is a vain and curious searching of Gods misteries, or measuring thinges reuealed according to our vnderstandyng, with whiche tentations whilest our fathers were ouercome, thei became foolishe in their owne imaginations, and chaunged the glory of God into the likenesse of a corruptible mā, makyng Images, prayng to Angelles, imaginyng of soules like little children, deuising Purgatorie, reasonyng of Gods wisdome aboue our capacitie. As if we be predestinate, we may liue as we list, if we are commaunded to worke, if our daies are numbred why seeke we any safetie to our life. If the Angels doe keepe vs in all our

waies that wee ſhall not hurt our foote a-
gainſt a ſtone, why feare we any fallyng:
theſe phantaſies and woꝛſe then theſe diſ-
quiete our myndes and fight within vs a-
gainſt our humble obedience to the woꝛde
of God, which al when we haue ouercome
(and ſaid with the Pꝛophet, ſecret thinges
are foꝛ the Loꝛd: but thinges reuealed foꝛ
vs and our childꝛen) yet we haue no peace.
A ſecond enemie riſeth vp greater thē the
firſt, which S. Paule calleth the traditiõs
of men, foꝛ the hart of man which dꝛinketh
in erꝛoꝛ, as the ground doth dꝛinke water,
is very obſtinately bound with olde cuſto-
mes, and long continuaunce, meaſuryng
truthe whiche is pure and holy, onely by
tyme whiche is coꝛrupt and euill, and not
onely this, but nature alſo hath inflamed
our affections to loue to much our fathers
waies, to like their opinions, to eſteeme
their iudgements, to pꝛaiſe their doyngs,
to commende their rage, to talke of their
names, til thꝛough many entiſements we
are at laſt bewitched, our wiſedome is ſtol-
len awaie, and truthe is taken from vs: by
this meanes all coꝛruptions whiche haue
ouerflowed the earth, haue ſtill wide roo-

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mes in the hartes of many the Popes ſupremacie, Latine ſeruice, Prayer for the dead, Masses, Diriges, Pardons, Pilgrimages, Sensing, and all Poperie, with the Authors of it, Popes, Cardinals, Mõkes, Friers, all whiche haue neither truth, nor shadow of truth, nor one word of them in all the Gospell of Christ, onely olde custome hath bred it in our bones, and an opinio of our fathers hath printed it in our hearts, and we will not cast it out, but the Lorde bee thanked who hath had mercie vppon vs, to make holde fast the worde of truth, what soeuer our fathers haue vainely taught vs: And yet we are not in securitie. But a third enemie is in the harte of man, that the worde of God may not haue his perfect honour, and that is an opinion conceiued of earthly things, and planting of holinesse in corruptile creatures: As in meates, drinkes, daies, garmentes, conditions of life, places, tymes, Ceremonies, neither hearing our Sauiour Christ, that God is a spirite, and onely he is to be worshipped in spirite and truth, neither his Apostle S. Paule, that the element of that world commend vs not vnto God, for neither

ther if we eate are wee euer the woꝛſe, neither if we eate not, are we euer the better. Theſe many and great tẽptations ſtande againſt vs aſſoone as wee would giue our ſelues to the woꝛd of God, which is the beginning of a Chriſtiã life. Trow you that in the cõtinuance of our courſe and iorney before we come at our ſauiour Chriſt, ſhall wee not bee ſifted and tried, to ſee what is within vs. And you (good Miſtris H.) to applie this to your ſelf, tell me how you haue learned Chriſt, hath his Goſpel been peaceable in you, frõ the firſt day till now without al contradiction? was your mynd neuer puffed vp in vain imaginations, did the traditions and perſwaſions of men neuer ſhake your thought? haue you not been tempted with opinions of creatures, as though ſome were moſt holy, ſome moꝛe pꝛophane? I know, as you lõg after chriſt, and deſire his truthe in ſingle harte: ſo his grace you haue not without ſharp & bitter trials, & the moꝛe freely the woꝛde of God ſhal poſſeſſe your ſoule, & fil your hart full with al deſire of it, the moꝛe you ſhall feele what fight is againſt it, looke foꝛ the like in all your life, and when you appꝛoche to

the

the true feare of God, prepare your hart to the strongest assault. The worde of God thus made knowen vnto vs, and when we followe it with all our soule, that we maie haue a liuely faith to reioyce at the promises of God, to feare at his threatning, and feele a ful perswasion of certaine performance of all his wordes. O Lorde what is the malice of Sathan, and though many tẽptations are against vs, the long prosperities of the wicked in which thei triumph whiles the goodnes of God prouoketh thẽ still to repentaunce, the bitter sighyng of the godly in which thei mourne vnder many crosses, whiles God maketh their faith precious before hym: these haue rooted quite out of the hartes of the vngodly, the faith and truth which thei owe vnto God, so that against all his iudgementes they haue opened their mouthes & said aloude: where is the promise of his comming, & against al his mercies thei haue proclaimed warre, and saied, thei will not haue Christ to reigne ouer thẽ. But these temptations Christ hath ouercome in vs, and giuen vs his spirit, in which we know assuredly that the Lorde reigneth, neither slacketh he his

commyng as many account ſlacknes, but he will come, and his glory ſhall bee knowen. And yet we are not in peace, but Satan will ſift vs an other waie: He will laie our ſinnes before vs, to make vs feare that the promiſes of God belong not vnto vs, and this of al temptations is the greateſt, yet we feare not, for what belongeth to all our ſinnes whiche Chriſt hath not borne? ſorrowe, ſickneſſe, death, hell, condemnation, were thei not in his body, and are thei not all crucified vppon the Croſſe? Is he not riſen from them, and hath he not broken the chaines of death, and ſo is aſcēded vnto glory? If this be my feare becauſe I am a Sinner, rather lett mee reioyce, for Chriſt hath taken my ſinnes vpō him, and hath buried them deeper then the bottome of the ſea, he hath led it openly in triumph, and nailed it vpon the Croſſe from hence forth and for euermore. It hath no ſtrēgth who ſoeuer ſeeme to colour it as redde as ſcarlet, or make it like purple, it is ſtill nothing, and caſteth but a vaine terror before our eyes, we wil neuer deny this, but freely confeſſe it, that we be miſerable ſinners and not worthie to lift vp our eyes to hea-

uen,

uen, but who will laie our sinnes to our charge, now GOD hath iustified vs? Or what sinne can rest vppon vs, now Christ hath washed them away? That which once was in fight with Christ and he hath ouercome it, who shall set to his hande the seconde tyme to make the victorie perfect? This is true, and euerlastyng truthe hath sealed it vp, that sinne is abolished for euer and euer, how soeuer we feare, or tremble, or be faintharted, yet before the Lord with whom our life is hid, there is no perill, no daunger, no feare, but peace and righteousnesse without ende. Let our sinnes bee neuer so great, neither we nor our sinnes can chaunge the new testament that God is mercifull to our sinnes, and will blot out all our transgressions, therefore this care is past, that our sinnes bee many, the more thei are, the greater is his mercy who hath forgiuen them. And this is the token whiche God hath giuen vs that wee are his, because wee are greeued with our sinnes, for our Sauiour Christ ouercame sinne, with paines and sufferinges whiche belõg vnto it, and this is the badge of our redemption, to be made like hym in afflic-

tions, wee haue ſinne, and abhorre it, it woundeth vs with feare, it ſetteth before vs condemnation, we haue a ſence and feelyng of Gods anger againſt it, and Hell gnaweth vpō our ſoules becauſe of tranſgreſſion. O bleſſed ſtate, and treaſure of gladneſſe, this was the Image of Chriſte when he ouercame ſinne, a mark of my redemption in my owne fleſhe, that I ſhould not faint. As the Sunne maketh the day, and the night darknes, ſo this affliction of ſinne is the badge and cogniſaunce of our certaine forgiueneſſe. And herein ſee the goodnes of God, which turneth al thyngs to ỹ beſt, to thoſe that loue hym. Through feare of ſinne the Deuill fighteth againſt vs: without feare of ſinne wee could neuer haue boldnes: through anguiſh of hart the Deuill would ouerwhelme vs with ſorrowe: without anguiſhe of harte we could neuer haue ioye. In feelyng Gods anger the deuil would make vs to diſpaire, without feeling his threatning and trembling before him, wee could neuer haue ſtrength of faithe that his mercies are for euer. In all ſufferinges I am like to Chriſte, they are the markes of myne aduoption that I

am

am his childe: doe we not heare the Lord himself both speak: If we be without correction, then are we bastardes and not sonnes: and to shew what our correction shall be, he saieth in an other place: If wee bee plãted with him into the similitude of his death, then shall wee also bee partakers of his resurrection. Who hath heard so great saluation as this? Euery weapon wherewith the enemie striketh, the same armeth vs to greater saluation, and euery wound that wee doe receiue, the same confirmeth vs to a surer life. (Then before as I said) care not for sinne, for that is abolished: so here I may add: Care not for Hell, for the nerer we feele it, the further we are from it. Lett them feare sinne that feele it not; and let them bee afraied of condemnation that knowe not what it is, vpon whom destruction shall come sodenly as an armed man. Our eyes haue been kept wakyng, and wee haue seene our sinnes: our hartes haue fainted before the anger of the Lord, and we haue not despised his heauẽly callyng, therefore in the date of trouble wee shall haue rest. In this perswasion we will liue and die, & if our soules should melt for

feare

feare within vs, although the Lorde ſhould kill vs, yet would wee truſt in hym. Abraham beleeued in the Lorde, and it was imputed vnto him for righteouſneſſe againſt hope, he beleeued vnder hope, and if our hope ſeemed to be taken frō vs, yet would we patiently waite the Lordes leaſure vntill wee ſaue our hope againe, that at the leaſt our faith might haue againe, the glorie and truth of full aſſurance. An other thyng wee muſt labour in, and in an other thyng wee ſhall haue temptation, and that is, that wee maie ſee what is the glorie of God, and immortall life herein, let vs meditate in our beddes, and thinke on this in our ſecrete places, in the middeſt of companies, let theſe cogitatiōs be often in our hartes, and in all places lett theſe bee our muſes, when we ſhall apprehende with all the ſeruauntes of God what is the height, the breath, the length, the depth, wee ſhall know that the glorie is great of immortalitie, and he is onely to bee beleeued, who ſhall ſhine in honour when this vanitie is ouerpaſt, his ſtrength is greate that laied the foundatiō of the world, and his brightneſſe exceeding that made the Sunne and

the Woone. His treasure and riches are a-
boute measure, who hath giuen Princes
their goldie and siluer and other precious
stones for the honour of man, he in deedis
of excellent maiestie, who is kyng of kyng-
ges, and Lord of Lordes, and his power is
abouc all, who maketh sickneſſe his mes-
sengers, and death his ministers, tilthe shal
abolithe them both, for his mercies are vn-
speakable that forgiueth vs al our sinnes,
and his goodneſſe is greate who hath had
regarde to the children of men. From no-
thyng he brought vs into life, he kept vs
frō the graue, he will restore vs and make
vs see his glorie. When I would think on
this, my soule is compassed with dulneſſe
of flesche, that I can not see that fulneſſe of
his fauour. When I would cōsider in my
harte what is his grace, darkeneſſe ouer-
shadoweth mine understanding, and al my
thoughtes doe vanish in his immortalitie.
When I would speake of all his louyng
kindneſſe, my toung cleaueth to the rooſe
of my mouthe, and my woordes sticke fast
within my lippes. But this one thyng in
all myne infirmities I can perceiue, that
his glorie is exceeding greate, whose glo-

rie

rie I can not comprehende, and the life is
long appointed vnto man, where his hart
and minde can see no end. If all the worlde
were a flowyng water, and euery yere one
drop should be deminished, the Sea should
bee all made drie, and the bottomes of the
deepe should appeare, before he shall cease
to liue, whom GOD hath raised from the
dead, and this breadth and wideneſſe be-
tweene heauen and earth, if it should be fil-
led vp, and euery yere but one handfull of
earth added to the worke, yet sooner should
the great distaunce be closed vp, & the emp-
tie places made full, then he shall cease frō
ioy and gladnes, who shall stand in the re-
surrection of the iuſt. This is the glorie
that hath neither ſpot nor blemiſhe, before
which me thinketh, not only Princes and
the glory of the worlde, but the Sunne and
Moone and all the hoſtes of heauen, are
nothyng els but meere vanitie, for death
ouershadoweth the glorie of man, though hee
ſpread his branches neuer ſo farre, yet the
graue closeth vp in little roome the ambi-
tious hart which before was enlarged frō
Eaſt to Weſt. And the heauens that are
high and free from breache, yet are holden

vnder the tyrannie of enuious and confu-
ming tyme, in which thei shal be chaunged:
onely the Lorde is in honour and maiestie,
who hath set eternitie rounde about hym,
and cast out time vnto confusiō. Oh Lord,
where are their eyes that say not this? or
their harts that see and regard it not? who
hath bewitched them in the countenances
of men to carie the hartes of beastes, and
to forget the latter ende? The Lorde turne
them that runne astray, that thei may knowe
and see where is their glory: but the temp-
tations haue ouertaken them which are a-
gainst our hope, when the Lord shall deli-
uer them from euill, thei shall giue thee
thankes and reioyce with vs that thei also
haue eyes to see. And blessed are you good
Mistris H. and God hath visited you in an
acceptable tyme, whose harte he hath tou-
ched with feare, and whose affections he
hath filled with hunger and thirst, that you
should mourne for the redemption that is
in Christe, and bee pleased with nothyng
but with that grace of his countenaunce.
This is a Schoolmistris to bring you vn-
to him, and a bond to tye you fast, that you
shall not bee seperate. And accomplishe I
beseeche

beseech you this good worke of his grace, till you loue the Lorde with all your harte, and till you can saie with the blessed Apostle, I desire to be dissolued and to be with Christ. For this purpose wee are chastised of the Lord, and when our faith is tried at the last it shall bee made strong, that with it wee may quenche all the fiery dartes of Satan, and in righteousnesse and peace, and ioye of the holy Ghost, runne y course that is set before vs, till in a blessed issue of happie daies, with a good spirite we maie saie boldly: Lord, now lettest thou thy seruaunt departe in peace, whiche I beseech God the father, of our Lorde Iesus Christ, the God of mercie, and Father of al consolation graunt vnto you. Amen.

Pray, pray, pray, pray, this is your best seruice wheresoeuer your dueties is moste bounden.

¶A BRIEFE AND NECESSARIE CATECHISME.

SET FOORTH BY *RICHARD IONES*, SCHOOLE-master in Cardif: for the benefit of all Houſeholders, their children and Familie.

WITH A SHORT inſtruction for all that doo receiue the ho-ly Communion.

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